

الْبَابُ الْأَوَّلُ

الْجِهَادُ وَأَقْسَامُهُ

CHAPTER ONE

JIHAD AND ITS KINDS

١. قال الإمام ابن حزم (م ٤٥٦هـ) في الفصل في الميل والنحل، بِأَنَّ لِلْجِهَادِ ثَلَاثَةَ أَقْسَامٍ:

قال أبو محمد: ... إِنَّ الْجِهَادَ يَنْقَسِمُ أَقْسَامًا ثَلَاثَةً: أَحَدُهَا: الدُّعَاءُ إِلَى اللهِ عَزَّ وَجَلَّ بِاللُّسُانِ؛ وَالثَّانِي: الْجِهَادُ عِنْدَ الْحُرْبِ بِالرَّأْيِ وَالْتَّدْبِيرِ؛ وَالثَّالِثُ: الْجِهَادُ بِالْيَدِ فِي الطَّعْنِ وَالضَّرْبِ.

١. Imam Ibn azm (d. 456 AH) has described three kinds of jihad in *al-Faṣl fi'l-milal wa'l-nihāl*:

“According to Abū Muhammad, ‘Jihad is divided into three kinds: the first is to invite people towards Allah ﷺ through verbal communication (discourse and oration), the second pertains to employing a cautious war strategy against militancy and imposed war (to ensure minimum loss of life), and the third relates to going for military option (in defensive war against aggression).’”^١

٢. قال الإمام السمعاني (م ٤٨٩هـ) في تفسير الآية رقم ٧٨ من سورة الحج - «وَجَاهُوا فِي اللَّهِ حَقَّ جِهَادِهِ» - بِأَنَّ لِلْجِهَادِ ثَلَاثَةَ أَقْسَامٍ: إِعْلَمُ أَنَّ الْجِهَادَ يَكُونُ بِالنَّفْسِ وَبِالْقُلْبِ وَبِالْمَالِ. فَأَمَّا الْجِهَادُ بِالنَّفْسِ فَهُوَ فِعْلُ الطَّاعَاتِ وَاحْتِيَارُ الْأَشْقَى مِنَ الْأُمُورِ.

^١ •Ibn azm, *al-Faṣl fi'l-milal wa'l-nihāl*, 4:107. •Ibn Taymiyya, *Minhāj al-Sunna al-Nabawīyya*, 8:87.

وَأَمَّا الْجِهادُ بِالْقُلْبِ فَهُوَ دُفْعٌ الْحُوَاطِرِ الرَّدِيَّةِ. وَأَمَّا الْجِهادُ
بِالْمَالِ فَهُوَ الْبَدْلُ (وَالْإِيْشَارُ).

2. Imam al-Sam‘ānī (d. 489 AH) has demonstrated the three kinds of jihad in his commentary on the verse 78 of *sūra al-‘ajj*—«*wa jāhidū fī-Allāh-i ḥaqq-a jihādih*» *And strive hard in the way of Allah (for the elimination of oppression, and the establishment of peace and human dignity, such a striving as is due to Him:*

“Jihad is against one’s own (ill-commanding) self, (impure) heart and wealth. *Jihād bi‘n-nafs* refers to executing acts of obedience and conformity and taking up works that demand high resolve. *Jihād bi‘l qalb* refers to purifying the heart of impure and harmful ambitions and selfish pursuits (that incite one to encroach upon others’ rights and harm them). As for *jihād bi‘l māl*, it signifies altruism, generosity, largesse and selfless spending on others who deserve it (to create the bond of love amongst hearts of people through sympathy, empathy and compassion).”¹

٣. قَالَ الْعَالَمَةُ ابْنُ الْجُوَزِيِّ (م٥٧٩هـ) فِي تَفْسِيرِ الْآيَةِ رقم ٤١ مِنْ سُورَةِ
الْتَّوْبَةِ - «وَجَاهُهُوا بِمَوْلَكُمْ وَأَنْفَسِكُمْ»:

قَالَ الْقَاضِي أَبُو يَعْلَى: أَوْجَبَ الْجِهادَ بِالْمَالِ وَالنَّفْسِ جَمِيعًا،
فَمَنْ كَانَ لَهُ مَالٌ وَهُوَ مَرِيضٌ أَوْ مُقْعَدٌ أَوْ ضَعِيفٌ لَا يَصْلُحُ
لِلِّقْتَالِ فَعَلَيْهِ الْجِهادُ بِمَا لِهِ بِأَنْ يُعْطِيهِ غَيْرُهُ، فَيَغْزُرُ بِهِ كَمَا يَلْزُمُهُ
الْجِهادُ بِنَفْسِهِ، إِذَا كَانَ قَوِيًّا. وَإِنْ كَانَ لَهُ مَالٌ وَفُوْجٌ فَعَلَيْهِ الْجِهادُ
بِالنَّفْسِ وَالْمَالِ. وَمَنْ كَانَ مُعَدَّمًا عَاجِزًا فَعَلَيْهِ الْجِهادُ بِالنُّصْحِ

¹ •Al-Sam‘ānī, *al-Tafsīr al-Qur‘ān*, 3:457.

الله وَرَسُولُهُ لِقَوْلِهِ: ﴿وَلَا عَلَى الَّذِينَ لَا يَحْدُثُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ﴾، [التوبه، ٩١/٩]

3. 'Allāma Ibn al-Jawzī (d. 579 AH) has written in his commentary on the verse 41 of *sūra al-Tawba*—﴿wa jāhidū bi amwālikum wa anfusikum﴾ And fight in the cause of Allah with your material and human resources:

"Qadī Abū Ya'lā said: 'Allah ﷺ has prescribed *jihād bi'l māl* and *jihād bi'n-nafs* for all the Muslims. Therefore, whoever has material resources but is sick, dependent or debilitated and is devoid of fitness to fight (for defence against an aggressive attack) should strive to resolve the economic deadlock of the indigent through his material resources by way of providing his wealth (to someone who is physically fit to defend his country and nation and enable him) to fight. *Jihād bi'n-nafs* too is obligatory. Whoever is affluent as well as physically strong, both *jihād bi'n-nafs* and *jihād bi'l māl* are incumbent upon him. However, if a person is poor and destitute, he is required to strive for well-wishing (employing his human resources in social services) for the sake of Allah ﷺ and His Prophet, as Allah ﷺ has revealed in *sūra al-Tawba*: ﴿Nor on those who are not so (affluent) that they may spend, while they are most sincerely and truly devoted to Allah and His Messenger ﷺ﴾ [Q.9:91]."¹

٤. قال الإمام فخر الدين الرازي (م ٦٠٦هـ) في تفسير الآية رقم ٩٥ من سورة النساء - ﴿وَفَضَلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَعْدِينَ أَجْرًا عَظِيمًا﴾ -

¹ •Ibn al-Jawzī, *Zād al-masīr*, 3:443.

يَأَنَّ لِلْجِهَادِ أَقْسَاماً مُخْتَلِفَةً:

وَلَا يُمْكِنُ أَنْ يَكُونَ الْمُرَادُ مِنْ هَذَا الْمُجَاهِدِ هُوَ: الْمُجَاهِدُ
بِالْمَالِ وَالنَّفْسِ فَقَطْ، وَإِلَّا حَصَلَ التَّكْرَارُ. فَوَجَبَ أَنْ يَكُونَ
الْمُرَادُ مِنْهُ مَنْ كَانَ مُجَاهِدًا عَلَى الْإِطْلَاقِ فِي كُلِّ الْأُمُورِ أَعْنَى فِي
عَمَلِ الظَّاهِرِ وَهُوَ الْجِهَادُ بِالنَّفْسِ وَالْمَالِ وَالْقُلْبِ، وَهُوَ أَشَرَّفُ
أَنْوَاعِ الْمُجَاهِدَةِ.

4. Imam Fakhr al-Dīn al-Rāzī (d. 606 AH) has demonstrated different kinds of jihad in his commentary on the verse 95 of *sūra al-Nisā*—﴿وَالَّذِي أَنْزَلَ عَلَيْكُم مِّنْ كُلِّ مَا طَلَبْتُمْ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ يَرَهُ اللَّهُ عَزَّ ذَلِكَ بِالْحِسَابِ﴾. He has bestowed the merit of excellence with a mighty reward (and bounty) on those who strive hard over those who stay behind:

“The striver against the lower self and the striver in charity do not totally represent a striver, or it will succumb to repetition. It is, therefore, required to construe it as someone who is an all-inclusive striver. It refers to evident and manifest striving that comprises *jihād bi'n-nafs*, *jihād bi'l māl* and *jihād bi'l qalb*—the striving more valuable than all its kinds—striving with hearts (seeking the well-being of people through goodness, sincerity and humanitarian pursuits).”¹

5. قَالَ ابْنُ تَيْمَيَّةَ (م ٧٢٨هـ) مُبِينًا الْأَقْسَامَ السِّتَّةَ لِلْجِهَادِ:

الْجِهَادُ إِمَّا أَنْ يَكُونَ بِالْقُلْبِ كَالْعَزْمِ عَلَيْهِ، أَوْ بِالدَّعْوَةِ إِلَى
الْإِسْلَامِ وَشَرَاعِيهِ، أَوْ بِإِقَامَةِ الْحُجَّةِ عَلَى الْمُبْطَلِ، أَوْ بِيَسْيَانِ الْحَقِّ

¹ •Al-Rāzī, *al-Tafsīr al-kabīr*, II:9.

وَإِزَالَةِ الشُّبُهَةِ، أَوْ بِالرَّأْيِ وَالتَّدْبِيرِ فِيمَا فِيهِ نَفْعُ الْمُسْلِمِينَ، أَوْ
بِالْقِتَالِ بِنَفْسِهِ. فَيَجِبُ الْجِهَادُ بِغَايَةِ مَا يُمْكِنُهُ.

5. Ibn Taymiyya (d. 728 AH) has mentioned six kinds of jihad:

“(There are different modes of jihad.) One can strive (execute jihad) by heart, like having a resolve or resorting to jihad, or striving to invite to Islam and its commandments. It is also an act of striving to establish a proof against the wrongdoers. Removing doubts and ambiguities and clarifying and elucidating the truth too is a form of jihad. Another means of striving relates to pondering with concern over ways and devising stratagems that can profit the Muslims, or finally resorting to fight back invading forces coming in their way. In a nutshell, by whatever means, striving is mandatory to take on.”¹

٦. قَالَ الْإِمَامُ ابْنُ الْحَاجِ الْمَالِكِيُّ (م ٧٣٧ هـ) بِأَنَّ لِلْجِهَادِ قِسْمَيْنِ
أَسَاسِيَّنِينَ: الْجِهَادُ الْأَكْبَرُ وَالْجِهَادُ الْأَصْعَرُ:

إِنَّ الْجِهَادَ يَنْقَسِمُ إِلَى قِسْمَيْنِ: جِهَادُ أَصْعَرُ وَجِهَادُ أَكْبَرُ.

فَالْجِهَادُ الْأَكْبَرُ هُوَ جِهَادُ النُّفُوسِ لِقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ:

هَبَطْتُمْ مِنَ الْجِهَادِ الْأَصْعَرِ إِلَى الْجِهَادِ الْأَكْبَرِ... وَالْجِهَادُ

¹ •Ahmad b. Ghunaym al-Nafrāwī (d. 1126 AH), *al-Fawā'ikh al-Dawāni*, 2:879.

This definition through the link of Ibn Taymiyya was also copied by a well renowned jurist of anbālī school of law, Mañṣūr b. Yūnus b. Ṣalāḥ al-Dīn al-Buhūtī, in *Kashshāf al-qinā' 'an matn al-iqnā'*, 3:36 [printed in Cairo in 1968]. A similar definition is also available in Ibn Taymiyya's *Majmū' al-Fatāwa*, 5:38 (Beirut: Dār al-Fikr, 1980 CE).

الْأَصْعَرُ، وَهُوَ جِهَادُ أَهْلِ الْكُفْرِ وَالْعِنَادِ.

6. Imam Ibn al- ājj al-Mālikī (d. 737 AH) has written in his discourse on the two basic kinds of jihad: *al-jihād al-akbar* [first-rate] and *al-jihād al-aṣghar* [second-rate]:

“There are two kinds of jihad: *al-jihād al-aṣghar* and *al-jihād al-akbar*. *Al-Jihād al-akbar* [or first-rate, supreme] refers to *jihād bi'n-nufūs* or striving against one's own ill-commanding self. It is premised on this holy saying of the exalted Prophet ﷺ: ‘You have returned from a second-rate (*aṣghar*) jihad to the first-rate (*akbar*) or supreme jihad (*al-jihād al-akbar*).’ As for *al-jihād al-aṣghar*, it portends striving (in defence) against the disbelievers, antagonists and aggressors.”¹

٧. قَالَ الْإِمَامُ ابْنُ الْحَاجِ الْمَالِكِيُّ (م ٧٣٧ هـ) فِي مَقَامِ آخَرَ بِأَنَّ هُنَالِكَ الْأَقْسَامُ الْأَرْبَعَةُ الْأُخْرَى لِلْجِهَادِ:

الْجِهَادُ يَنْقِسِمُ عَلَى أَرْبَعَةِ أَقْسَامٍ: جِهَادٌ بِالْقُلْبِ، وَجِهَادٌ
بِاللِّسَانِ، وَجِهَادٌ بِالْيَدِ، وَجِهَادٌ بِالسَّيْفِ.

فَالْجِهَادُ بِالْقُلْبِ: جِهَادُ الشَّيْطَانِ، وَجِهَادُ النَّفْسِ عَنِ
الشَّهْوَاتِ وَالْمُحَرَّمَاتِ. قَالَ اللَّهُ تَعَالَى: ﴿وَرَبَّهُ النَّفْسُ عَنِ
الْهُوَى﴾ فَإِنَّ الْجُنَاحَةَ هِيَ الْمُأْوَى﴾ [النازعات، ٤٠-٤١].

وَجِهَادُ اللِّسَانِ: الْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ،
وَمِنْ ذَلِكَ مَا أَمْرَ اللَّهُ بِعَمَلِ النَّبِيِّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ بِهِ مِنْ

¹ Ibn al- ājj al-Mālikī, *al-Madkhal*, 3:2.

جِهَادُ الْمُنَافِقِينَ لِأَنَّهُ عَزَّ وَجَلَّ قَالَ: «يَتَأْتِيهَا الْئُنُقُّ جَهَادُ الْكُفَّارِ وَالْمُنَافِقِينَ وَأَعْلَظُ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ» [التوبه، ٩/٧٣]. فَجَاهَدَ الْكُفَّارِ بِالسَّيْفِ وَجَاهَدَ الْمُنَافِقِينَ بِاللِّسَانِ، لِأَنَّ اللَّهَ يَعْلَمُ أَنَّ يَعْمَلُ بِعِلْمِهِ فِيهِمْ فَيُقْرِبُ الْحَدُودَ عَلَيْهِمْ.

وَجِهَادُ الْيَدِ: رَجْرُ ذِي الْأَمْرِ أَهْلَ الْمَنَاكِيرِ عَنِ الْمُنْكَرِ وَالْبَاطِلِ وَالْمَعَاصِي وَالْمُحَرَّمَاتِ وَعَنْ تَعْطِيلِ الْفَرَائِضِ وَالْأَوَاجِبَاتِ بِالْأَدَبِ وَالضَّرِبِ عَلَى مَا يُؤَدِّي إِلَيْهِ الْاجْتِهَادُ فِي ذَلِكَ. وَمِنْ ذَلِكَ إِقَامُهُمُ الْحَدُودَ عَلَى الْقَدْفَةِ الْرُّنَّانِ وَشَرَبَةِ الْحَمْرِ.

ثُمَّ أَوْلُ مَا يَحْتَاجُ إِلَيْهِ فِي مُجَاهَدَتِهِ الرُّهْدُ فِي الدُّنْيَا لِأَنَّ مُحَبَّتَهَا وَالْعَمَلُ عَلَى تَحْصِيلِهَا مَعَ وُجُودِ شَغْفِ الْقُلُوبِ بِهَا يُعْمِلُ عَنْ أُمُورِ الْآخِرَةِ، وَيَطْبِسُ الْقُلُوبَ، وَيُكْثِرُ فِيهِ الْوَسَاوِسَ وَالْتَّزَّعَاتِ.

7. Imam Ibn al- ājj al-Mālikī (d. 737 AH), elaborating four kinds of jihad, has written elsewhere:

“Jihad has been divided into four categories: *jihād bi'l qalb* (purification of heart and soul), *jihād bi'l lisān* (striving through verbal communication—discourse and oration), *jihād bi'l yad* (serving humanity) and *jihād bi's-sayf* (striving with arms—a military option).

Jihād bi'l qalb implies striving against Satan and

one's own lower self, in that lusts and base desires are reigned in, hobbled and prevented from prohibitions. Allah ﷺ has revealed: ﴿*wa naha'n-nafs-a 'ani'l hawā, fa inna'l jannat-a hiy-a'l ma'wā*﴾ And he who forbade (his ill-commanding) self its appetites and lusts, Paradise will surely be (his) abode. [Q.79:40–41.]

Jihād bi'l lisān signifies enjoining righteousness and forbidding evil by means of verbal communication. This is the same jihad Allah ﷺ ordained his Beloved Messenger ﷺ to apply to hypocrites. Allah ﷺ has said: ﴿*yā ayyuh-a'n nabiyy-u jāhid'l kuffār-a wa'l munāfiqīn-a waghluz 'alayhim, wa ma'wāhūm jahannam-u, wa bi'sa'l maṣīr-u*﴾ O (Glorious) Messenger! Fight against the disbelievers and the hypocrites, and treat them harshly (for violating peace, creating disorder and committing militancy and aggression). And Hell is their abode and that is an evil abode. [Q.9:73.] The Prophet ﷺ strived against the disbelievers (launching a defensive military strategy to establish peace, consequent upon their aggressive onslaughts and posture). This was an armed striving. However, striving against the hypocrites (due to their conspiracies and inimical manoeuvres) remained confined only to discourse, oration, dialogue and negotiations—verbal communication—for Allah ﷺ forbade him the enforcement of (legal) knowledge against them and subjecting them to the prescribed punishments.

Jihād bi'l yad alludes to striving by force, or taking punitive/disciplinary action or even using military option against militants, miscreants, vandals, corruption masters and anti-social elements.

Those who corrupt the system and ruin public life and civil society and halt productivity and creativity in all the sectors of national life have to be fettered in penal procedures and taken to task. The juristic reasoning (*ijtihād*) focuses light on the path to tread. Prescribing legal punishment for the slanderers, malefactors and drunkards by the rulers also belongs to the same category.

Above all, a striver needs to go austere, renouncing the tempting worldly pursuits. The worldly craze and chasing its luxuries and extravagances with a maddening ambition blindfolds one from the Next World and its hard reckoning. The light in the heart is put out, augmenting evil-mongering, satanic whispering and inclination towards transgression.¹

٨. قَالَ الْإِمَامُ الْذَّهَبِيُّ (م ٧٤٨هـ) يَأْنَّ ابْنَ حَزْمٍ قَسَمَ الْجِهَادَ إِلَى ثَلَاثَةِ أَفْسَامٍ :

وَقَالَ ابْنُ حَزْمٍ: وَالْجِهَادُ ثَلَاثَةُ أَفْسَامٍ: أَعْلَاهَا: الدُّعَاءُ إِلَى اللَّهِ
بِاللُّسَانِ؛ وَثَانِيهَا: الْجِهَادُ عِنْدَ الْبَأْسِ بِالرَّأْيِ وَالْتَّدْبِيرِ؛ وَالثَّالِثُ:
الْجِهَادُ بِالْيَدِ.

8. Imam al-Dhahabī (d. 748 AH) has described three kinds of jihad with reference to Ibn Ḥazm:

“Ibn Ḥazm said: ‘There are three kinds of jihad. The first most superior one is to invite people to Allah ﷺ through verbal communication (discourse and oration). The second employs a cautious war strategy in the event of war (against militancy, rebellion and imposed war (to ensure minimum

¹ •Ibid., 3:66–67.

loss of life). The third kind allows to go for military option (in defensive war against combatant groups and militant insurgents).”¹

٩. قال ابن القيّم (م ٧٥١ هـ) في زاد المعايد في صدّ أقسام الجهاد: وَكَانُوا مَعَهُ بِأَرْوَاحِهِمْ وَبِدَارِ الْهِجْرَةِ بِأَشْبَاحِهِمْ. وَهَذَا مِنَ الْجِهَادِ بِالْقَلْبِ، وَهُوَ أَحَدُ مَرَاتِبِهِ الْأَرْبَعَ: وَهِيَ الْقَلْبُ وَاللِّسَانُ وَالْهَمْلُ وَالْبَدْنُ. وَفِي الْحَدِيثِ: جَاهَدُوا الْمُشْرِكِينَ بِالْسِتَّةِ كُمْ وَقُلُوبِكُمْ وَأَمْوَالِكُمْ.

9. Ibn al-Qayyim (d. 751 AH) has written in his book *Zād al-ma‘ād* (3:571) with reference to the division of jihad:

“And they were with him with their total beings (their heart and soul and were in high spirits). This is from *jihād bi'l qalb*, which is one of the four levels of jihad. They are: (striving) by heart; (striving) by tongue; (striving) by wealth; and (striving) physically. The hadith also describes: ‘Strive against polytheists by your tongue (to invite them towards the truth), by your hearts (for their well-being), and by your affluence (to create the bond of love amongst their hearts).’²

١٠. قال ابن حَبَّاجُ الرَّعْسَلَانِيُّ (م ٨٥٢ هـ) في صدّ لفظِ الجهادِ: وَالْجِهَادُ بِكَسْرِ الْحِيمِ، أَصْلُهُ لُغَةُ الْمَسْقَةِ، يُقَالُ: جَهَدْتُ جَهَادًا بَلَغْتُ الْمَسْقَةَ، وَيُطْلَقُ أَيْضًا عَلَى بُجَاهَةِ النَّفْسِ

¹ •Al-Dhahabī, *al-Muntaqā min minhāj al-i'tidāl*, 1:512.

² •Ibn al-Qayyim, *Zād al-ma‘ād*, 3:571.

وَالشَّيْطَانِ وَالْفُسَاقِ. فَأَمَّا مُجَاهَدَةُ النَّفْسِ فَعَلَ تَعْلِيمٍ أُمُورِ الدِّينِ،
ثُمَّ عَلَ الْعَمَلِ بِهَا، ثُمَّ عَلَ تَعْلِيمِهَا. وَأَمَّا مُجَاهَدَةُ الشَّيْطَانِ فَعَلَ
دَفْعِ مَا يَأْتِي بِهِ مِنَ الشَّبَهَاتِ، وَمَا يُزَيِّنُهُ مِنَ الشَّهَوَاتِ. وَأَمَّا
مُجَاهَدَةُ الْكُفَّارِ فَتَقْعُ بِالْيَدِ وَالْهَمَالِ وَاللُّسَانِ وَالْقَلْبِ. وَأَمَّا
مُجَاهَدَةُ الْفُسَاقِ فِي الْيَدِ ثُمَّ اللُّسَانُ ثُمَّ الْقَلْبِ.

9. Ibn 'ajar al-Asqalānī (d. 852 AH) described the following semantic shades of jihad:

“The word jihad is pronounced in Arabic with a *ji* vowel sound that lexically denotes to ‘strive’ or perform ‘strenuous labour’. *Jahadt-u jihādan* means ‘I strived hard’. On the affective side, it connotes to conquer and control violent lusts and desires of the lower self, fight back Satan and defeat the defiant and disobedient. On the cognitive side, it signifies to learn the religious logic and disciplines, put them into practice and disseminate among others. As for jihad against Satan, it portends abstaining from doubts he creates and leanings he makes attractive and alluring. When we execute jihad against the disbelievers, we accomplish it with physical dynamism, spending wealth, communication and strength of faith at heart. Jihad against the defiant employs physical strength and steadfastness, logic and expression and firm resolve in the heart.”¹

¹ •Ibn 'ajar al-Asqalānī, *Fath al-bārī*, 6:3.